

The One In Need of Allah

Sunnah of Ayesha RA Against Shiites

The Narrated Statements from the Mother of the Believers, Aisha (may God be pleased with her), Condemning the Rafidah and the Corruption of Their Doctrine

1 - Statement Regarding Uthman and His Killing

It is mentioned in *Al-Siyar* from **Musa bin Talha**, who said:

*"I have not seen anyone more eloquent than **Aisha**, nor more fluent in Arabic. I saw her on the day of **Al-Jamal**, and people rushed to her, saying: 'O **Mother of the Believers**, tell us about **Uthman** and his killing.' So she made the people sit, then praised God and extolled Him, and then said: 'As for what follows... you criticized **Uthman** for three qualities: the rule of a young man, the strike of the whip, and the location of the hot cloud. When we were satisfied with these, you treated him like a garment thoroughly washed with soap. You attacked him with the three acts of treachery: violating the sanctity of the sacred month, the sanctity of the sacred city, and the sanctity of the caliphate. By God, **Uthman** was the most God-fearing among you, the most devoted to kinship ties, and the most chaste. I say this and ask God for forgiveness for myself and for you.'"*

(*Al-Siyar* 13/584-585)

2 - Statement Regarding Those Who Spoke Ill of Abu Bakr

It is mentioned in *Usul al-I'tiqad* from **Muhammad bin al-Qasim**, the freed slave of **Hashim**, who said:

*"It reached **Aisha** that some people were speaking ill of **Abu Bakr**, so she sent for a group of them. When they arrived, she lowered her curtains, then approached, praised God and extolled Him, and invoked blessings upon His Prophet (peace be upon him). She rebuked and admonished them, saying: 'My father, and what a father! By God, you will not overpower him. He is a lofty mountain and a long branch. How far-fetched are the false assumptions! He succeeded when you disbelieved, and he preceded when you lagged behind. He preceded like a swift horse that takes the lead at the finish line, the young man of **Quraysh** in his youth and their refuge in his old age, freeing their captives, enriching their poor, and mending their divisions until their hearts were drawn to him. Then he advanced in his religion, and his resolve in the cause of God did not cease until he built a mosque in his courtyard, reviving what the falsifiers had killed. He was, may God have mercy on him, abundant in tears, firm in his limbs, and choked with sobs. The women and children of **Mecca** gathered around him, mocking and ridiculing him. {God mocks them and prolongs them in their transgression; they wander blindly.} (Quran 2:15) The prominent men of*

Quraysh were greatly offended by this and inclined towards him."
(Usul al-I'tiqad 7/1381-1383, and see Minhaj al-Sunnah 6/143-147)

First Section - Describing the Virtues of Abu Bakr and Umar

*"They aimed their arrows at him, and made him a target, but they could not blunt his sword nor break his spear. He passed by their commotion until the religion struck its root firmly, and its stability was established, and people entered it in multitudes, from every group in scattered bands. God chose for His Prophet what was with Him. When God took His Prophet (peace be upon him), Satan erected his pavilion, extended his rope, and set his traps, and gathered his horsemen and foot soldiers against them. Some men thought their ambitions had been realized, but it was not the time for their hopes. And how could they, when the **Truthful (Abu Bakr)** was among them? He stood up, distressed and determined, gathered his supporters, and turned back the attack of Islam on its borders, and mended its disarray with his embrace.*

*He straightened its crookedness with his guidance, so hypocrisy was terrified by his firmness, and he revived the religion and refreshed it. When the truth returned to its people, and heads were settled on their shoulders, and blood was preserved in its vessels, his death came to him. His place was filled by one like him in mercy, his brother in conduct and justice. That is the son of **Al-Khattab (Umar)**, may God be pleased with him. How well he nurtured it, and how generously he bestowed upon it, or how sharply he guided it! He defeated and slaughtered the disbelievers, scattered and dispersed the polytheism, and split the earth and pierced it, so it vomited its contents and expelled its hidden things. He sought him, but he turned away from him, and he confronted him, but he refused him. Then he distributed his share among them and bid them farewell as he had accompanied them. So show me what they inherit, and which of my father's days you resent, the day of his standing when he was just among you, or the day of his departure when he looked after you? And I ask God for forgiveness for myself and for you."*

(Usul al-I'tiqad 7/1381-1383, and see Minhaj al-Sunnah 6/143-147)

Second Section - Aisha's Speech After the Battle of the Camel

*"And from **Abu Abd al-Rahman al-Azdi**, who said: When the **Battle of the Camel** ended, **Aisha** stood up and spoke, saying: 'O people, I have the sanctity of motherhood over you and the right to advise you. I am only concerned about those who disobey their Lord. The **Messenger of God (peace be upon him)** was taken between my chest and my neck, and I am one of his wives in **Paradise**. My Lord reserved me for him and singled me out from every other woman. And the correct judgment (separates) your believer from your hypocrite, and He granted you leniency in the time of hardship. And my father was the fourth of four*

*Muslims and the first to be called **Al-Siddiq (the Truthful)**. The **Messenger of God (peace be upon him)** was taken while he was pleased with him, and he entrusted him... Then the rope of religion was shaken, so he took hold of its ends and tied its knots for you, so he subdued hypocrisy, dried up the spring of apostasy, and extinguished what the **Jews** had kindled. And you were then staring, awaiting the morning attack and listening for the cry. So he mended the cracks and filled the gaps, and drew from the abyss and strove to bury the strife. And he was taken, by God, while stepping on the head of hypocrisy, kindling the fire of war against the polytheists, vigilant in the support of Islam, forgiving towards the ignorant."*
(Usul al-I'tiqad 7/1383/2473)

Key Points to Note:

- **Rafidah**: A term referring to a group historically associated with extreme views regarding the family of the Prophet Muhammad, particularly **Ali**. It is often used in Sunni texts to refer to **Shia Muslims**, though it is considered derogatory.
- **Aisha (may God be pleased with her)**: One of the wives of the Prophet Muhammad and a significant figure in early Islamic history.
- **Uthman and Abu Bakr**: Two of the **Rightly Guided Caliphs** in Sunni Islam.
- **Al-Jamal**: The **Battle of the Camel**, a significant early Muslim conflict.
- **Al-Siyar and Usul al-I'tiqad**: Classical Islamic texts.
- **Quranic Verse (2:15)**: Quoted to describe the reaction of the people of **Mecca** to **Abu Bakr's** devotion

Additional Narrations

3 - From Abdullah bin Shaqiq al-Uqayli, who said:

*"I said to **Aisha**, 'Who among the companions of the Messenger of God (peace be upon him) was most beloved to him?' She said, '**Abu Bakr**.' I said, 'Then who after him?' She said, '**Umar**.' I said, 'Then who after him?' She said, '**Abu Ubayda bin al-Jarrah**.' I said, 'And the fourth?' She remained silent."*

(Reported by Ahmad (6/218), Ibn Majah (1/38/102), and al-Lalaka'i in Usul al-I'tiqad (7/1393/2494))

4 - And in "Usul al-I'tiqad", from Abu Salama bin Abd al-Rahman, from Aisha, the wife of the Prophet (peace be upon him), who said:

*"I have not seen anyone more steadfast in adhering to the first way (of the Prophet) than **Abdullah bin Umar**."*

(Usul al-I'tiqad 7/1418/2547)

5 - From Hisham bin Urwah, from his father, from Aisha, who said:

*"They were commanded to seek forgiveness for the companions of **Muhammad** (peace be upon him), but they reviled them."*

(Muslim 4/2317/3022, Usul al-I'tiqad 7/1323/2349, and al-Shariah 3/544/2042)

6 - From Fatima bint Abd al-Rahman al-Yashkuriyyah, from her mother, who said:

*"My aunt sent me to **Aisha**, so I entered upon her and said, 'O Mother of the Believers, what do you think about the people who have spoken much about **Uthman**, insulted him, and cursed him?' She said, 'May God curse whoever curses him. I saw the Messenger of God (peace be upon him) leaning his back against my chest, and **Gabriel** was revealing to him, and **Uthman** was on his right, and he (the Prophet) was saying, "Write, O **Uthman**." No one reached that status with the Messenger of God (peace be upon him) except one who was noble to God and to His Prophet (peace be upon him).'"*
(Usul al-I'tiqad 7/1427/2564)

7 - From Saeed bin Yahya bin Isa, from his father, from Aisha, who said:

"No one will diminish me in this world except that I will disown him in the Hereafter."
(Usul al-I'tiqad 8/1523/2769)

8 - From al-Qasim bin Muhammad:

*"When **Muawiya bin Abi Sufyan** came to **Medina** intending to perform Hajj, he entered upon **Aisha** and spoke with her in private. When he finished, she recited the testimony of faith, then mentioned what God sent His Prophet (peace be upon him) with and urged **Muawiya** to follow their commands. **Muawiya** said to her, 'By God, you are the most knowledgeable of God and the command of His Messenger, the sincere, the compassionate, the eloquent preacher. You have urged us to do good and commanded it, and you have not commanded us except with what is best for us, and you are worthy of being obeyed.' Then **Muawiya** leaned on **Dhakwan** and said, 'By God, I have never heard a speaker, other than the Messenger of God (peace be upon him), more eloquent than **Aisha**, may God be pleased with her.'"*
(al-Shariah 3/483/1960)

Key Points:

- **Aisha's Testimony:** The text provides insights into **Aisha's** views on the companions of the Prophet, particularly **Abu Bakr**, **Umar**, **Uthman**, and **Abdullah bin Umar**.
- **Virtues of the Companions:** The text highlights the high regard in which these companions were held by the Prophet and **Aisha**.
- **Condemnation of Reviling Companions:** **Aisha** strongly condemns those who revile the companions, emphasizing the command to seek forgiveness for them.
- **Uthman's Status:** The narration about **Uthman** emphasizes his special position with the Prophet and divine revelation.
- **Aisha's Motherhood:** **Aisha** clarifies her position as the "Mother of the Believers," stating that this title applies only to believers and not to disbelievers.
- **Muawiya's Admiration:** **Muawiya** expresses deep admiration for **Aisha's** knowledge and eloquence, comparing her favorably to other speakers.